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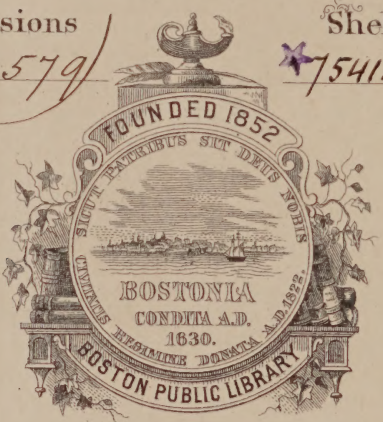

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A

REVIEW

OF THE

REV. WILLIAM CROSWELL'S LETTER

TO

THE BISHOP

[M. Eastburn]

OF THE

Diocese of Massachusetts.

BY LAICUS.

Ira Murren (?)

BOSTON:
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SEP 20 1890

REVIEW.

THAT the reader may understand precisely the occasion of the letter we are about to review, we here present the Pastoral Letter of Bishop Eastburn, recently sent to his clergy through the columns of the Christian Witness:

"*To the Clergy of the Diocese of Massachusetts.*

"REVEREND AND DEAR BRETHREN;—

"A deep sense of the responsibility attached to my office, as the chief Pastor of this portion of our common fold, has constrained me to address you on a subject, in regard to which I would fain, if duty would have permitted, have remained silent.

"It is already known to you, that, towards the close of the last year, a parish was incorporated in the north-western part of this city, under the name of the Church of the Advent. Its commencement afforded me sincere pleasure; and, having been begun with the avowed intention, on the part of the respectable persons engaged in it, of establishing a church with free sittings, I commended it to the liberal aid of the Episcopalians of Boston. On the evening of Sunday, the 23d of last month, according to previous appointment, I visited the temporary place of worship of this parish for the purpose of administering the apostolic rite of Confirmation; and there observed, to my inexpressible grief and pain, various offensive innovations upon the ancient usage of our Church. In the form of the Communion Table; in the decorations of golden candlesticks, and of a large wooden cross, by which it is surmounted; and in the postures used in front of it by the assistant minister, who, as I learned from the Rector, was only conforming to the constant practice of the latter on all occasions except the service of that evening; I perceived with sorrow superstitious puerilities of the same description with those, which already, in the case of another parish Church of this

Diocese, had called forth a public expression of disapprobation, first from my revered predecessor, now resting from his labors, and subsequently from myself, in the Address to the Convention of 1844.

"I feel, my reverend brethren, that I should be guilty of a dereliction of plain duty, were I not to express, in this public manner, my utter and unqualified condemnation of these practices, carried on in the principal city of the Diocese, and under my own immediate eye. Were these novelties nothing more than childish, they would be on that account sufficiently objectionable to call forth my censure: for it certainly must be a fit subject of rebuke, that there should be found a disposition among any of the Clergy to abandon, in their mode of conducting divine service, that masculine simplicity and dignity, by which our beloved and venerable Church, both here and in England, has been so long and so justly distinguished. But chiefly do I condemn these innovations upon established custom, because of their pointed and offensive resemblance to the usages of that idolatrous Papal communion, against which our Prayer Book so strongly protests; and because, where a Communion Table is fitted up like a Romish altar, and certain postures are used by the Clergy indicative of reverence towards that altar, the certain effect of such a spectacle is to produce gradually among the congregation those very corruptions, in regard to the sacrament of the Lord's Supper, from which, by the good providence of God, we have been so graciously delivered. Those who are familiarized, by the officiating minister, with the *forms* of error, will fall, by an imperceptible but sure process, into error itself; and thus our people will be led, by the very services in which they engage while actually within the bosom of our own Protestant church, into doctrinal departures of the most grievous and vital character. And, in addition to these considerations, I will not dissemble the pain which such practices give me on another account, — namely, the ridicule and contempt to which they expose the Church of our affections, from all sensible and enlightened persons of other Christian bodies.

"In view of the dangers above stated, and considering this subject as far from being a mere matter of taste and fancy, about which men may safely differ, I have already privately remonstrated against the novelties adopted in the Church of the Advent; and have expressed my views, as opportunity offered, to various individuals. But, knowing that this mode of signifying disapprobation must, of necessity, be limited in the extent to which it reaches, and fearing lest my supposed silence should, in any part of this Diocese, be construed into acquiescence in things which I condemn, and which I regard as pregnant with evil, I embrace the present method of letting my sentiments be more widely known. It is a pleasure to me to feel well assured, that with the usages referred to, and with the unsound

and unchurch-like theology to which they belong, a great majority of the Clergy over whom God has given me the oversight have no sympathy. But others are constantly entering our ranks; and may need, especially the younger of them, to be warned against the imitation of such examples. Whether the course adopted in the parish referred to will be continued or not, it is beyond my ability to conjecture: but, however this may be, I shall have the satisfaction of feeling that I am clear of the responsibility of being a silent spectator of irregularities, degrading to the character of our Church, and perilous to the souls of our people.

"That your heart's desire, my reverend brethren, in your high and holy calling, may be to set forth the unsearchable riches of Christ to a world lying in sin and death, is the prayer of

"Your affectionate Diocesan,

"MANTON EASTBURN.

"*Boston, December* 2, 1845."

To this letter, the Rev. William Croswell, rector of the Church of the Advent, has sent the Bishop a specific reply, in a pamphlet of twenty-eight pages. Of the general spirit of this letter, we hardly dare trust ourselves to speak. There is spread over its entire surface a kind of mock reverence for Episcopal authority, which harmonizes well with a lower current of contempt for the particular embodiment of it before him; and of keen, pungent sarcasm upon the writer of the Pastoral Letter. It is another stage in the development of that spirit which can bow its head like a bulrush in the presence of a bishop, with the reverent words, "Rt. Rev. Father in God," upon its lips; which can claim to "carry itself dutifully towards its bishop," and to be governed by the maxim — "Let nothing be done without the bishop;" — and which yet can beard him to his face, if he chance to place himself betwen it and its idols. In addition to this, the letter is sophistical in a high degree; and being written with very considerable ability, is well fitted to spread the mischievous errors it avows, and the spirit of insubordination it encourages. We lay our hand upon it, therefore, not, we trust,

in anger, but yet with firmness, and with the purpose of stripping it bare before the Church, and of exposing its hollow pretensions, and its fallacious reasoning.

The first sentence of Mr. Croswell's reply, — after quoting the Bishop's letter, — divides the subject matter of his complaint into two specific charges, — an arrangement which, for the sake of some degree of order, we shall find it convenient to follow in answering his production. He arraigns the Bishop upon the "*manner* and the *matter*" of his letter.

The term "manner," we suppose, relates to the spirit, the time, the occasion, and the object of the Bishop's reproof. For, in all these respects, it is spoken of in no equivocal language, as faulty and censurable in a high degree.

Respecting the spirit of the Pastoral Letter, we join issue with Mr. Croswell at once, and affirm that it is written with a manly dignity, and a degree of Christian courtesy and forbearance, which, in view of the aggravating nature of the offence, are worthy of all commendation. True, most decided and unequivocal censure is expressed ; but we pity, from the bottom of our soul, one who is afflicted with that morbid perversion of the moral sense, which cannot comprehend a possible connection between the highest exercise of love for the individual, and the most unqualified disapproval of his conduct.

But the *time* for the publication of such a letter had not come! The Bishop was at least too hasty! He did not wait to see whether heed would be given to the private admonition administered!

It will be time enough to give weight to this objection, when Mr. Croswell explicitly affirms that the offensive practices would have been abandoned, had the public reproof been withheld. The Bishop's letter reveals the fact that he was reproved on the evening of the visitation. We also

learn from other sources that he had been expostulated with on more than one occasion, by the Bishop, in reference to chanting to the exclusion of the Psalms and Hymns. Was it his intention to heed the godly admonition of his Bishop, and to put away the childish things which he knew to be offensive to him? He makes no such pretension. Nay, he devotes a large portion of his letter to a *defence* of the very practices which the Bishop disapproves. He gives no hint that even the private and public admonitions combined, are likely to cause his return to the old and sanctioned usages of the Church. Had he sent to the Bishop, instead of the insolent document before us, an humble apology for past errors, and a hearty assurance that the innovations, both in the arrangements of the chancel, and in the modes of conducting public worship, would at once be laid aside; had he been able to point to the services in the chapel subsequent to the Bishop's visit as performed in accordance with authorized usage,—there would be then a little nearer approach to civility in the charge against the Bishop, of indiscreet haste. But with whatever forbearance the complaint might be listened to under such altered circumstances, the accusation would even then have no weight; for there is, in Mr. Croswell's letter, not only a silence as to any past or present purposes of amendment, coupled with a dogged and pertinacious adherence to the whole routine of offensive usage, but the Bishop was met with similar demonstrations of self-willed resistance, when the private reproof was administered at the chapel. As we are well assured, there was nothing in the bearing, either of the rector or his assistant, which indicated the slightest purpose of amendment, or the smallest regard for the expressed wishes of the Bishop. Both were wholly unyielding and obstinate in the last degree. Mr. Croswell, therefore, not only had no purpose of conforming

to the wishes of his diocesan, but he was honest enough in this particular, to make his intended adherence to his past practices perfectly manifest. What weighty consideration can Mr. Croswell name, then, which should have induced the Bishop to stay the hand of correction? None that we can conceive, unless he confesses that a threatened uplifting of the rod of correction, would have driven him to an obedience which mere admonition could not secure.

We might here rest the case, so far as the Bishop's justification as to *time* is concerned, without any fear of the verdict which an impartial community would render. But the tale is not half told. There is lying back of that admonition on the one part and defence on the other, in the chancel and vestry of the Advent, a long line of facts, very important in their character, and bearing with no inconsiderable weight upon the reproofs of that evening, and the subsequent publication of the Pastoral Letter. These facts are carefully collected by a correspondent of the Evening Traveller, and, with his permission, we will avail ourselves of the order of his arrangement. The facts relate to the past history of Mr. Pollard, the young man who officiates at the Advent as Mr. Croswell's assistant. While yet in his diaconate, this inconsiderate young man was put in charge of the church at Nantucket; and there, in the exercise of his whims, fitted up the chancel of the church in the Papal manner, and played the Romish priest in the presence of a Protestant congregation. Of these irregularities, Bishop Griswold, in his address to the diocesan convention of 1841, thus speaks:

"With sorrow I add, that I was pained and mortified at the strange derangement of the reading-desk and the communion-table, and of the exhibitions within the chancel, evidently corresponding with the idolatrous conceits of Christians in those corrupt ages of the Church, which some affect to call *primitive*. In regard to this, their house is now in a worse state than any other Protestant church that I ever

beheld. But, it may easily be restored to what is fitting and convenient; and, as I hope, soon will be. Let us not *look back to Egypt*, lest we *perish in the wilderness*."

"This," says the correspondent of the Traveller, "was followed by a *private* correspondence between Bishop Griswold and Mr. Pollard, the effect of which will appear from the following extract from the 'aged and beloved' Bishop's address to the convention the next year, 1842:

"'In my late visit to Nantucket it was with no little pain that I found such further change and derangement in the chancel, desk, &c. of their church, that the convenience for administering confirmation and the other Christian ordinances, is very much diminished; and all this, to render, it seems, the whole more conformable to the superstitious fooleries of the dark ages of the church.'"

These public censures were followed by an official correspondence between the Bishop and the wardens and vestry of the church at Nantucket. The following remarks are from the Bishop's letter. The whole correspondence will well repay a perusal. It may be found in Dr. Stone's Memoir of Bishop Griswold, pp. 437–445:

"I am well aware that there is a new sect lately sprung up among us called Puseyites, or Low Papists, who have, chiefly in England, written, and preached, and published much against the Reformation, and are endeavoring to bring back into the Church of England many of those superstitious mummeries, and idolatrous practices, for protesting against which so many of her pious bishops and other ministers have been burnt at the stake. The High Papists and Low Protestants are both rejoicing at this threatened division in the Episcopal Church, hoping to profit, and the Papists have already profited, by our dissensions. The cry of Popery against us has hitherto caused our Church to be small in this country. This prejudice was fast being removed, when a really backward tendency towards Popery arose, and is now likely to revive and strengthen it. But, I trust in God, that a large majority of our people will remain steadfast to the great principles, and to the simple usages of the Reformation, and of our own Protestant Episcopal Church.

"What you mean by saying that you were not 'knowingly, or wilfully guilty of the wickedness imputed,' I do not understand; as I have not 'knowingly or wilfully' *imputed wickedness* to any one. Should you make your Church wholly Popish, which you have a good right to do, I should not ascribe it to any *wicked motive*, but charitably believe that you were actuated by good intentions. I think, too, that I have a right to express my *opinion* of the alterations made, without being justly accused of *cruelty*, or of ascribing *evil motives*, to those who have made them.

"You tell me that a part has been done to render the chancel more conformable to my views. Is it not somewhat strange that you should do this without being at any pains to ascertain, as you very easily might have done, what my views were? Or did I ever complain of the chancel as your former minister left it? — On the contrary, did I not view it, and praise it, with much pleasure? There was *then* a very convenient reading-desk, and such a one is among the greatest conveniences in the performance of divine service. Since that time, I have observed that it is all torn away, and I believe cut to pieces; though this I will not affirm. *Then*, also, there was a *communion-table*, very suitable and in sight of the whole congregation. *Since*, I have seen instead, an edifice like a Popish *altar*, above a flight of many steps, very inconvenient for ministrations at the Lord's table; and there were too evidently indications of idolatrous reverence paid to it. I saw also a picture standing at the back of the *altar*, such as the Papists avowedly and very much worship. Pictures were introduced into churches about the seventh and eighth centuries. The more pious Christians opposed it strenuously, and foretold, what soon happened, that they would be worshipped. Before the Madonna, and on what *should* be the communion-table, I saw flowers strewn; — and there stood candles in the day time: whether they are ever lighted in the day time, I did not inquire. These, too, are among the superstitious fooleries of the dark ages.

"Your minister wore such a dress as I had never before seen: and some of the trappings and other parade, I have reason to believe, were omitted on that occasion. But I saw enough to justify, in my own mind, what I have said on the subject."

"Thus speaks the 'living dead,'" says the correspondent of the Traveller, "and such is the testimony of the 'meek and saint-like' Griswold, 'the aged and beloved' Bishop, with respect to his controversy with the assistant minister of the Church of the Advent, while in charge of the church in

Nantucket, and whom the Rev. Mr. C. so highly commends 'from his first beginnings in Lynn, for his self-sacrificing *fidelity*, and his patient endurance of hardness as a good soldier of Jesus Christ.'

"But this is not all. Bishop Griswold died early in the year 1843, and it is well known that no official duties which he was called to perform during the last two years of his life, gave him so much pain and disquietude, as those connected with Mr. Pollard's ministrations in the church at Nantucket. The result of all his exhortations and correspondence, private and official, will appear from the annual address of his successor, the Rt. Rev. Bishop Eastburn, in 1844. He says:

"'My revered predecessor in office expressed his regret, at certain peculiarities practised by the rector of this parish, in conducting the service; regarding them as bearing a resemblance to the ceremonies of a communion, from whose superstitions we were at the Reformation happily delivered. At my first visit to Nantucket last summer, I affectionately desired that they might be relinquished; but I am grieved to state, that, notwithstanding my earnest request, both at that time, and since also, some of these objectionable singularities are still continued.'"

These facts in regard to Mr. Pollard are *public* documents, long since spread before the Church, and read, of course, by Mr. Croswell. The very fact, therefore, of his bringing Mr. Pollard here, and joining with him in the same practices for which he had been privately admonished, and publicly reproved by two bishops, was a virtual identification of himself with his past resistance of Episcopal authority, and a significant pledge that the future should be as the past. What absurdity, therefore, nay, what insolence (we can characterize it by no softer word) to suggest to the Bishop the duty of a longer waiting before the rod was applied. Even an *earlier* appeal to public admonitory discipline would have been strictly justifiable. The moment Mr. Pollard was brought

into the parish of the Advent, and encouraged in the usages to which he had so long adhered, in spite of the common law and the bishops of the church, the publication of the Pastoral Letter, had the Bishop so determined, would have been in a high degree proper and seasonable. We dismiss this part of the complaint as an insult alike to the Bishop and to the common sense of the clergy and laity of the diocese.

Still, it will be insisted that the occasion did not call for such reproof. The offence was but a trifling one, and might have been passed over with a private remark of disapproval, at most.

How deep the offence was, when viewed in reference to Christian *doctrine*, we shall have occasion to see when we reach the second branch of our subject. It is sufficient here to contend that the simple fact of Mr. Pollard's being admitted into the Advent, and there allowed to reënact the "fooleries" for which both the present Bishop of the diocese and his predecessor, had repeatedly reproved him, is itself alone, a full justification of Bishop Eastburn's course.

Take a second glance at the facts of the case, as they stretch back over the last five years. Mr. Pollard was a very young man when he went to Nantucket. He was in deacon's orders. He immediately introduced into the church arrangements and usages unknown among us, and indicative of a strong leaning towards the corruptions of the Papal communion. Young as he is, he is thus seen to set himself up as wiser than the church which has spread over him the wings of her protection. At the first view of him, therefore, as he stands at the distance of five years from us, we start back from him as a proud, assuming, self-sufficient young man. But unfavorable as the impression is which we gain of the young man from the first glimpse of his character, our Christian aversion to him is increased when we learn that at this very

time he was connected with another diocese, and was exercising his factious ministry within the jurisdiction of one whose supervision he did not acknowledge, and to whose diocese he was stubbornly refusing to transfer his canonical residence. Seeing him in the light of this fact, we discover that he is not only lifted up above his years and his office, but that there is a lack of honor and magnanimity about him, and such a willingness to carry his ends by trick and evasion, as allies him in spirit very closely with the order of Jesuits. But look again. Bishop Griswold admonished him privately for the waywardness of his course. It had no effect. The Bishop reproved him publicly in his address to the next annual convention. He was still unmoved. At the next episcopal visitation to the parish, Bishop Griswold gave him another warning by word of mouth. Like the idle wind, it passed him by unheeded. The next conventional address brought a still sharper reproof. Mr. Pollard was still — Mr. Pollard. Bishop Eastburn, at his first visit to the parish, essayed to wean him from his follies. A clergyman who was present said, "If ever a man laid aside the bishop, and assumed the character and language of a friend and brother, entreating, instead of rebuking or commanding, it was Bishop Eastburn on that occasion." It availed nothing. A public rebuke followed in the next conventional address. Mr. Pollard was still the proud, self-willed, unmoved, contumacious — Mr. Pollard. He stayed at Nantucket until his folly defeated itself, by prostrating the church. Little else is heard of him, until he is brought to Boston, to act as Mr. Croswell's assistant, and to commence a second course of factious rebellion, under the very eye of the Bishop. We ask the reader to look at these facts, and conceive, if he can, how a grosser insult could have been offered to Bishop Eastburn. It is said, by Mr. Croswell, that the Bishop was apprized of the intention to make Mr. Pollard

the assistant at the Advent. We have good authority for saying he was not so apprized. All that was made known to him by Mr. Croswell, was, that being without charge, Mr. Pollard would for the present aid him. The whole thing was arranged with a most unbecoming disregard of the Bishop's wishes, if not with an utter contempt for his authority. Besides, the Bishop had no authority to prevent his coming there, if he had been so apprized. All he could do was to see that he behaved like a good Protestant minister, after he was there. There were good and sufficient reasons for the reproof.

In conclusion of this branch of our subject, we must consider the "manner" of the Bishop's letter, in its personal aspects as it bears upon the chief individual *object* of reproof.

Mr. Croswell talks very freely of himself, and claims that he had a right to be exempted from this reproof, because he "has ever desired to carry himself dutifully towards his bishop, according to the vows of his ordination."

In his ordination vows, he promises "reverently" to "obey his bishop," to "follow with a glad mind and will his godly admonitions;" and to submit himself to his "godly judgments." Has Mr. Croswell carried himself dutifully towards his bishop, according to these vows? The Bishop's "godly admonition" warned him against the continuance of the present mode of conducting matters at the Advent. Has he followed these admonitions, "with a glad mind and will?" The Bishop's "godly judgments" are, that the practices in which Mr. Croswell indulges are superstitious, and lead to error in doctrine. Does a dogged persistence in combating these judgments, look like a cordial submitting to them?

Still further, Mr. Croswell urges his blamelessness on the ground that he was formerly considered sound in the faith, and he is "unconscious of the slightest change in the princi-

ples and views with which he entered the ministry." "Unconscious of any change!" A most singular declaration! Has he prayed with his face to the people during twenty years of his ministry, in violation of his principles? Has he just learned that there is a local divine presence upon the communion-table, towards which he must not fail to direct his petitions on pain of insulting the Deity; and yet has there been no change? Has it now come to pass that he can feel no reverence except in a place of worship, so arranged as to foster this idea, though he could once worship very reverently in any of the churches in Boston; and yet has there no change come over him?

"In building up a new parish from the beginning, it was our unanimous wish to carry out, as strictly as possible, the intentions of the Church, as they are expressed in the Prayer Book."

Such is Mr. Croswell's declaration; and the proof of it, we suppose, must be sought in the fact of his calling that an altar, which the prayer book, with the exception of a single instance, calls a table. We suppose it must be looked for and found, if found at all, in the systematic, habitual, intentional violation of the rubric which requires the singing of the Psalms in metre, and in wholly omitting the Hymns "as set forth by General Conventions," for the use of worshipping congregations, — in reading service at or towards the communion-table, instead of the reading-desk, according to the intentions of the Church,* and in reading prayers with the back

* "The first book of Edward contained a rubric at the beginning of the morning prayer which directed that 'the priest, being in the quire, should begin with a loud voice the Lord's Prayer, called the *Pater Noster*.' This direction seems to determine the morning prayer as well as the communion service to be said at the communion-table. It was changed at the next revision to a direction that 'the morning and evening prayer shall be used in such place of the church, chapel, or chancel, and the minister shall

to the people. These are the methods by which Mr. Croswell shows his wish to conform to the intentions of the Church, and by which he seeks to make it appear that the Bishop was inconsiderate, if not unjust, in rebuking him!

It is amusing to see with what gravity Mr. Croswell throws himself back upon his past character and standing, as a shield against present accusation in every form, and as a guarantee that he is "above the shadow of suspicion." He

urn him, as the people best may hear.' All controversy which might arise was to be referred to the ordinary. Much diversity of practice having arisen on the accession of Queen Elizabeth, the rubric was changed, and directed that 'the morning and evening prayer should be used in the *accustomed place* of the church, chapel, or chancel.' The rubric is somewhat ambiguous, though probably it refers to such places as had been accustomed under the direction of the rubric, which provided that the prayers should so be read as that the people best might hear. By being retained after reading-desks were established, not only by practice, but by order of convocation, in the beginning of the reign of King James, it indicates clearly the reading-desk or pew as the accustomed place. This being the intention of the rubric before the morning prayer, the expression in this rubric before the communion office, which seems to have reference to the old practice of reading in the choir, is admitted by Whately to have been retained through inadvertence, and is spoken of by Shepherd, as that which ought to have been expunged 'after the place was transferred from the table to the reading-desk.' It is clearly then the direction of the Church of England, that the morning and evening prayer are not to be said at the communion-table, but in the reading-desk.

"Our church, by retaining the practice of the Church of England, although she omitted the rubric, which directed that morning prayer should be said in the accustomed place, may properly be supposed to occupy the same position, in regard to this subject, with the Church of England. Certain it is, that when she adopted the liturgy, her practice, in this respect, corresponded to that of the English Church. Morning and evening prayer were performed in the reading-desk, within or without the chancel, so that the people best might hear, and only the communion office was read at the communion-table. It is manifestly proper that, in all cases, the ante-communion service should be read at the Lord's table."—*Butler's Common Prayer Interpreted.*

has borne a good reputation heretofore, and has been trained according to the ancient and venerable usages of the Church, — it is a mistake, therefore, to suppose him capable of error. See, for instance, his appeal to Bishop Griswold:

"Having passed the first eleven years of my ministry in this city, as rector of one of the oldest churches, I need not speak for myself of my manner of life during that period. I left, in 1840, to take charge of a parish in the diocese of Western New York, not only without censure or reproach, but with a voluntary testimonial of affection and confidence, signed by the Bishop and every one of our clergy, resident at that time in Boston, Newton, and Lowell. In transferring my canonical relations, your truly 'revered predecessor, now resting from his labors,' wrote to Bishop De Lancey the following dimissory letter, a copy of which I have happily preserved:

"'DEAR SIR, — The object of this, is to transfer, from the State of Massachusetts to your diocese the Rev. William Croswell. Merely to say, that, for three years last past, he has not been justly liable to evil report, for error in doctrine, or viciousness of life, though eminently true, seems, in his case, very unnecessary. He will leave behind him no clergyman, more highly, more justly, or more generally esteemed, for those qualities which constitute and adorn the gentleman, the scholar, and the faithful minister of Christ. While, with many hundreds of others, I deeply regret his loss to this diocese, I may well congratulate you on such an accession to yours. That, in his new situation, he may find friends as numerous and as cordial as those he leaves, is the prayer of

Your friend and brother,

A. V. GRISWOLD.'"

We can conceive of few things more disingenuous than this attempt to contrast the present bishop of this diocese, with Bishop Griswold, for the purpose of disparaging the former. Mr. Croswell knew very well that had he been dealing with Bishop Griswold instead of Bishop Eastburn, he could scarcely have hoped to escape with so mild a reproof. Bishop Eastburn had long been unwilling to believe the reports which had reached him of the mode of conducting the services at the Advent; and when at length he visited the parish, as we are informed, and

saw the rector not conforming to the offensive practice adopted by the assistant,* he concluded that Mr. Pollard alone was guilty, and bestowed his admonition upon him! But when Mr. Croswell endorsed Mr. Pollard's doings, as he says he did, the Bishop expressed his regret, and included him in the same condemnation; for he and Mr. Pollard were then one. To know how Bishop Griswold would have treated Mr. Croswell under these circumstances, we need only know how he *did* treat Mr. Pollard. Of *him* Bishop Griswold's reproof was far sharper than Bishop Eastburn's. True, Bishop Griswold gave Mr. Croswell a full and free recommendation; but it was long before he endorsed Mr. Pollard. Bishop Griswold commended him as a "faithful minister of Christ," but it was before he had turned his back upon his congregation, upon the usages of his church, and upon some of the important parts of the Protestant faith. That wise and far-seeing prelate would be the last man to endorse one who was practising what he so emphatically and truly denominated "superstitious fooleries." To employ his name in this man-

* When the Bishop reproved Mr. Pollard for kneeling with his back to the people, Mr. Croswell immediately replied that his assistant was only conforming to their usage. And upon the inquiry being made by the Bishop, why he did not himself conform to the usage, Mr. Croswell said, as the Bishop was close by the table on the one side, he had only taken the corresponding position on the other, for the sake of symmetry. This recalls an anecdote told by the celebrated Paul Jones. His father was the gardener of a Scottish lord. The garden which he cultivated, showed marks of his love of order, and was furnished with two summer-houses. A lady, walking in the garden one day, saw a boy looking out of the window of one of these houses. "What is that boy in there for?" said the lady. "He has been stealing fruit, and I shut him up as a punishment." Looking at the other summer-house, and seeing a boy also looking out of the window, she said, "And what is that boy there for?" "O, I put him there for symmetry." Paul Jones was himself the prisoner, who suffered for symmetry's sake.

ner, is a downright insult to his memory, and an indignity offered to his living friends.

Listen once more to Mr. Croswell's self-adulation:

"Nurtured, from childhood, in the strictest principles of the Church, by a venerable parent, whose long and consistent ministry has made his 'hoary head a crown of glory' in the sight of the whole Church; rooted and grounded in the distinctive principles of the faith, not by 'Union Questions' of all denominations, but by such little books as his own 'Rudiments of the Church,' and 'the Young Churchman's Guide;' honored in being a catechumen of Bishop De Lancey, during a portion of his academic life at New Haven; instructed in theology at the feet of Bishop Brownell, at Trinity College, Hartford; receiving authority, at his hands, to minister in holy things as a deacon; and admitted, by Bishop Griswold, to the priesthood, as one of those who had 'used the office of a deacon well, and had purchased to himself a good degree;'—I claim that my training, as a 'Hebrew of the Hebrews,' ought to be above the shadow of suspicion."

That is to say, Mr. Croswell cannot do wrong, because he was instructed from books written by an excellent father, was a catechumen of Bishop De Lancey, a theological student under Bishop Brownell, and was ordained by Bishop Griswold! We need only say, if he was well instructed in the Protestant faith, his lapse from its principles is the more blameworthy. Where much has been given, much will be required.

Mr. Croswell must be aware, that this whole mode of defence is undignified and irrelevant. The question is not what Mr. Croswell once *was*, but what he now *is*—not what reputation he once bore, but whether he is *now* a dutiful son of the Church. Mr. Newman was well educated in the Protestant faith; but he is now an open defender of the Romish dogmas. He once had a good name, as an honest man; but many of his best friends now cast him off for the dishonesty by which he confesses himself to have been governed for the last four years. Oakley, Ward, and many others, were once Protestants in good standing, and very likely might all pro-

duce certificates of recommendation formerly received from their bishops; but they have now reached the *end* of a journey which Mr. Croswell is in the act of travelling.

We have now reached the second branch of our subject, and must consider whether the "*matter*" of Bishop Eastburn's letter is such that Mr. Croswell and "many of his clerical brethren" ought to feel "deeply hurt and aggrieved" by it.

General Arrangements of the Chancel.

In attending to these, Mr. Croswell says, "regard has been had to the utmost simplicity, consistent with the decency and dignity of public worship." If simplicity consist in keeping the chancel clear of every thing which does not help to cluster all the sacred associations of the place around the communion-table, or which prevents that from being the central point of attraction, and the radiating point of holy influence, then it is certainly fitted up with great simplicity. In arranging the chancel at the Advent, our erring brethren seem to have had but one idea in view, namely, the giving prominence and sacredness to the table of the Lord. The very simplicity of which Mr. Croswell speaks, consists in making the whole furniture of the place, yea, and the absence of furniture, indicative of this single design. The pulpit and reading-desk are dispensed with, because they lumber the place, and overshadow or obscure that intentionally most prominent object, the communion-table. The cross, large and prominent, is placed just above it to help on the intimation that *there* is the local presence of the atoning sacrifice it emblematically represents. The candlesticks are placed upon it to represent that from the divine Saviour there present, goes forth the light of the world. The lectern is small, "simple, and unadorned as a common music-stand," that it may divert no eyes or thoughts from the one central object of reverence,

the altar. The officiating ministers kneel during prayer with their faces towards the table, apparently with the same general design of indicating that there specifically is the divine presence. Let us look at these points in detail.

The Communion-Table.

Mr. Croswell says this is made of pine, has four legs, and is "not fitted up like a Roman Catholic altar." Other persons who have seen it, affirm that whatever number of legs it may have, or whatever the material of which it is composed, it has "the *appearance* of an altar." *

But why is Mr. Croswell so anxious to disprove the charge that their table is constructed like an altar, while he contends that "we of this church *have* an altar," and that it is no subject of condemnation, that in any case "it *looks so very like* an altar?" If we have an altar, and the communion-table be that altar, it most assuredly *ought* to be constructed like one. If Mr. Croswell regards it as an altar, he certainly has shown very little taste, or judgment, or sense of propriety, in making a mere pine table of it, having four legs, and destitute of every peculiarity belonging to the very thing which it is! The sense of *appropriateness* must be far less congenial to him, than the idea of *symmetry*. In one respect, at least, the designers of the Advent furniture have missed their aim; they intended to have an *altar*, and have procured a *table*.

Mr. Croswell, it seems, endorses Bishop Henshaw's view respecting the terms "altar, priest, and sacrifice;" but what reason he had for supposing that Bishop Eastburn holds the same views, he has not informed us. Whether the enlight-

* As a kind of drapery, we suppose, of the symbolical religion known at the Advent, we learn that altar-cloths are used of various hues. A black one is employed in Passion-Week, a gray one in Lent, and crimson and purple at other seasons.

ened Bishop of this diocese does agree with his brother of Rhode Island, respecting the term altar, we are not authorized to say; but we do affirm, that in our judgment, Bishop Henshaw's views harmonize neither with enlightened reason, common sense, nor the word of God. To the question, "What is an altar?" he thus answers as quoted by Mr. Croswell, — "In its simple idea, it is something upon which, or at which, an offering is sacredly made to God. It is a common mistake, to suppose that an altar *necessarily* implies that the offerings presented upon it must be bloody or animal sacrifices."

We very cordially grant the correctness of the definition; but with what propriety Bishop Henshaw can go on under this idea, and convert the communion-table into an altar, we are at loss to conjecture. An altar is something upon which an offering is made to God. Well, what is offered to God upon the communion-table? Christians surround the table to feast upon the *memorials* of the body and blood of Christ; to call to remembrance what he has done for them, and thus to strengthen their faith. And do they not offer *themselves* "a living sacrifice, holy and acceptable to God?" Yes, but not upon the communion-table, surely. But do they not present their prayers and praises to God while partaking of the feast? Yes, but it is the altar of their *hearts*, not the communion-table, from which these offerings ascend. If the table be an altar, because Christians offer prayers and praises to God while surrounding it, then every pew or slip in the church is an altar, for from them the same offerings ascend to God. The mere offering of the memorials of bread and wine, does indeed, to the same extent, make an altar of the table, that the offering of prayer makes an altar of the heart from which it ascends; and that the consecrating of a church to God, makes an altar of the ground on which it stands.

Errors, like misfortunes, seldom come single. The idea of an altar not only implies a sacrifice, but when coupled, as in this instance, with the notion that Christ as an atoning sacrifice and in his divine nature, is in some way present upon the altar, and also with the intentional bending of the people *towards* the altar with the priest, there is then also conveyed along the electric chain of an unexpressed logic, the additional idea of a *sacrifice*. Reasoning *a priori*, therefore, we can conceive it scarcely possible, that under the silent, but expressive teaching of the whole routine of arrangement and practice at the Advent,—the minister turning to the altar, as if presenting an offering *there*,—there could fail to be induced the idea of a mediatorial act on the part of the priest. There must of necessity be begotten in the minds of the worshippers, the notion of a "ministerial intervention" for presenting their prayers as sacrificial offerings to God.

The Candlesticks.

The use of these upon the table, Mr. Croswell defends, on the ground that an old and nearly obsolete rubric of the English Church, requires "*lights*" (it does not say candlesticks,) to be "used in all parish churches and chapels."

To this we reply, that Churchmen in this country, owe obedience to the legal enactments and usages of the Protestant Episcopal Church in the United States, and not to the laws, canon or rubrical, of the Established Church of England. The laws of the English Church are no more binding upon American Episcopalians, than are the enactments of the British parliament upon American citizens. Besides, this very same antiquated English rubric, which requires the use of "*two* lights" upon the table, (*four* are used at the Advent,) also enjoins the use of the pastoral staff, the rochette, the cope, and the hood. Does Mr. Croswell think this rubric binds our

clergy, who are graduates of universities, to deck their heads during the performance of divine service, with a monkish hood or cowl? Does he think our Bishops bound to perform their Episcopal duties with a staff in hand, like a shepherd's crook?

The resolutions which the wardens and vestry of the Advent, sent to the Bishop, along with Mr. Croswell's letter, contain this explanation:

"When the chapel was furnished, we deliberately considered the different modes of lighting the chancel; and were unanimously of the opinion, that candlesticks were more appropriate than the modern fashions of gas fixtures, or globe lamps, as being more scriptural and ecclesiastical, more significant, more consonant with the feelings of a worshipper," &c.

If the wardens and vestry, by the expression "more scriptural," mean that candlesticks are mentioned in the scriptures, while "gas fixtures" and "globe lamps" are not; we would apprize these gentlemen that "highways," and even "byways," are, in this sense, "more scriptural" than railroads; and if this in the first case be a reason for using the former in preference to the latter, so it is in the latter case. We shall expect, therefore, to see these gentlemen in their future peregrinations, taking the more scriptural "highways," or "byways," in preference to the "modern fixtures" of comfortable railroad cars!

But candlesticks are more *ecclesiastical* than the "modern gas fixtures or globe lamps." If the *time* they have been in use be meant, we grant it; just as we grant highways to be more scriptural than railroads; if the extent of their present use in *Protestant* churches be meant, we deny it. And as to their being more consonant with the feelings of the worshipper, this is, of course, meant of the Roman Catholic worshipper, and those who sympathize with them.

The Cross.

Mr. Croswell says "he is 'childish and puerile' enough to love and rejoice to have that precious symbol presented to the eye in all holy places;" and in justification of its use in the Church of the Advent, he refers to the other churches in the city where its use is permitted without reproof.

The Bishop, we presume, did not reprove Mr. Croswell merely because there was a cross in the chapel, but because it was glaringly and offensively conspicuous, and chiefly because it formed a part of a *system* of arrangements which tends to teach what he regards a false and unprotestant doctrine. The cross *alone* is not absolutely incompatible with Protestantism; but when joined with the whole circle of papal paraphernalia, it then has a new and more pernicious significance, and becomes intolerable in the eye of any *Protestant* bishop. Whatever his private opinion as to the *tendency* of any multiplication of crosses to produce and encourage error, it was only upon the ground just named that he expressed his disapprobation of its use at the Advent. Putting aside the general question whether its frequent use as a symbol is objectionable, it is very evident that, *as there used*, it not only is offensive in appearance, but suggestive of a false system of doctrine.

The Attitudes.

The minister, on going in, kneels, with his back to the people, on the floor of the chancel, between the rails and the communion-table, not touching either. In the same position, he reads the prayers — his book being held in his hands, or lying on the floor.

Now what is the significance of these postures? There can be no doubt that it is such as we have already mentioned. Past all question, they point to a local presence upon the communion-table. They indicate that while God is in his

holy temple, he is only in that *particular spot* in the temp
that that table, therefore, is peculiarly and preëminently
Hence the distance at which they kneel from it — not
suming to lay their books upon it, but holding them in
hands, or laying them upon the floor — maintaining the
reverential posture towards it, not so much as lifting up
eyes, as if a visible shechina were before them. These
tures, indicating a present, only because localized Deity;
gilt candlesticks standing over it and symbolizing the stre
ing out from thence of a light to lighten the Gentiles;
cross just back of it, leaning forward as if bending to d
homage; the chancel cleared of every thing else, save
humble lectern, that no obstacles may prevent the worshipp
from seeing the object towards which they bend; — these
the clustering indices which unitedly point to the one cent
idea of the whole arrangement, and that idea is the Papal d
trine, — modified or obscured it may be, — but still the Pap
doctrine of *transubstantiation*.*

* The following is Bishop Griswold's view of such matters. The
marks are extracted from his address to the Massachusetts Convention
1841, and have reference to arrangements then just introduced into one
the churches of his diocese. It is proper to say that it was not the chur
at Nantucket:

"I was pained in noticing the uncouth and inconvenient arrangement
the chancel. I trust that none in this convention need to be reminded
the absurdity of going back to the dark ages of Christianity for the model
of our Churches, or for the manner of worshipping in them; or of adoptin
any of the fooleries of ignorance and superstition. God requires us to ac
as rational beings, not as idolatrous heathen. All the services should b
performed in a place and manner the most commodious to the minister an
the people. Whether he preaches, or prays, or administers the ordinance
of Christ, he should be in the view of each and of all the congregatio
present. And in prayer, it is quite as fitting that he should face them, a
they should face him. To turn from them to the communion-table, implies
the supposition that God is particularly present there, and sanctions the
abominable doctrine of transubstantiation. God has promised to dwell *in
the hearts* of his worshipping people; and Christ has expressly declared
that where a few of them are gathered together in his name, there he is *in
the midst of them*. We are sure, then, that Christ is, by his Spirit, among

No one of these things taken by itself, would be as pernicious or as censurable as the whole together. The table, though it *were* in the shape of an altar, would be far less objectionable, were it not surrounded with the other helps for suggesting the false idea. Candlesticks placed upon the *reading-desk*, unattended by a cross, an altar, and false attitudes, would only afford conveniences for lighting a place of worship. The cross, used alone as a sacred symbol, may not, in the judgment of many, suggest or promote error. But when all are united, the teaching is eminently false.

Having thus directed attention to the unity of design in the arrangements of the chancel at the Advent, and in the mode of conducting the service; and also to the false doctrine which the whole is designed to teach; we dismiss all minor considerations as not worth a moment's thought.

Mr. Croswell may pervert the Psalms of David by making them refer to the communion-table when they speak of "God's most holy place;" he may speak of the "happy effects," on his own mind of these modes of conducting worship; he may talk of the relief his mode of kneeling affords him from the gaze of the people, and of the liberty which the church grants him in unessential things;—it is all irrelevant, and avails him nothing. His arrangements, and modes of worship, combine in teaching a false doctrine. We press this single fact upon him, as needing his whole attention. Until he has disproved this, he has done nothing; and the Bishop's course must stand approved in the eyes of all who love and value the Protestant faith.

the people; but we have no assurance that he is on the table more than in any other part of the church. Our bodies are the temples of the Holy Ghost. But God has no visible representation on the earth, and forbids our making any; his likeness is to be formed in our hearts."

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